

The Best Bargain:

O R,

The True Way of purchasing
Soul-saving **TRUTH.**

A

SERMON

Preached at the

COURT

O F

King JAMES the I.

By J O S. H A L L, Bishop of Norwich.

Sanctify them through thy Truth, thy Word is Truth.
John 17. 17.

L O N D O N :

Printed, and are to be Sold by the Bookfellers of
London and Westminster, 1707.

To the Right Honourable *WILLIAM* Earl
of *Pembroke*, Lord High-Chamberlain ; Chan-
cellour of the University of *Oxford* ; One
of his Majesties most Honourable Privy
Council.

Right Honourable,

LET it please you to receive from the press
what you vouchsafed to require from my
Pen : Unworthy I confess either of the
Publick Light, or the beams of your Honours judi-
cious Eyes ; yet such as (besides the motive of com-
mon Importunity) I easily apprehended might be not
a little useful for the times ; which, if ever, require
Quickning. Neither is it to no purpose that the World
should see in what stile we speak to the Court, not
without Acceptation. This, and whatever service I
may be capable of, are justly devoted to your Lord-
ship, whom all good hearts follow with true Honour,
as the great Patron of Learning, the sincere Friend
of Religion, and rich purchaser of Truth. The Gods
of Heaven add to the number of such Peers, and to
the measure of your Lordship's Graces and Happiness.

Your Honours in all humble
and faithful observance,

JOS. HALL

The Best Bargain.

PROV. XXIII. 23.

Buy the Truth, and sell it not.

TH E subject of my Text is a *Bargain* and *Sale* : a *Bargain* enjoyned, a *Sale* forbidden : And the subject of both *Bargain* and *Sale*, is *Truth*. A *Bargain* able to make us all *Rich* ; a *Sale* able to make any of us *miserable* ; *Buy the Truth and Sell it not* ; A sentence of short Sound, but large extent. The words are but seven Syllables, an easie load for our Memories, the Matter is a World of Work ; a long Task for our Lives. And first, let me call you to the *Mart*, which holds both now and ever ; If ye love yourselves be ye customers at this shop of Heaven ; *Buy the Truth*.

In every *Bargain* there is *merx* and *mercatura* ; the *Commodity* and the *Match* : The *Commodity* to be bought is the *Truth* ; the *Match* made for this *Commodity*, is *Buying*, *Buy the Truth*. An ill Judge may put a good Interrogatory ; yet it was a Question too good for the Mouth of a Pilate, *What is Truth* ? The Schools have wearied themselves in the solution : But to what purpose should I read a Metaphysical Lecture to Courtiers ? *Truth* is as light, (*Send forth thy Truth, and thy Light* saith the Psalmist) which (though but one in all) yet there is one light of the Sun, another of the Moon, and

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er of the Stars, another of this lower Air : There is essential *Truth* in the Divine understanding, This will not be sold, cannot be bought ; God will not part with it, the World is not worth it : This *Truth* is as the Light in the body of the Sun. There is an intrinsecal or formal *Truth* in things truly existing : For, *Being* and *True* are convertible : All this created *Truth* in things, is derived from that increated *truth* of God ; and it is as the light of the Sun-beams, cast upon the Moon, and Stars. There is an extrinsecal, or secondary *Truth* of Propositions following upon, and conformable to the *Truth* of the Things expressed : and this *Truth*, presupposeth a double conformity both of the Understanding to the Matter conceived, and of the Words to the Understanding ; so as *Truth* is when we speak as we think, and think as it is : and this *Truth* is as the light diffused from those heavenly Bodies, to the Region of this lower Air. This is the *Truth* we are called to *Buy* : But this derivative and relative *Truth*, whether in the Mind, or in the Mouth, is variously divided, according to the matter either conceived, or uttered. There is a Theological *Truth*, there is a Natural, there is a Moral, there is a Civil ; All these must be dear bought, but the best at the highest rate, which is Theological, or Divine ; whether in the principles, or necessary conclusions. The Principles of Divine truth are the Law of truth, *Mal.* 2. the word of Truth, 2. *Cor.* 6. the necessary conclusions are they, which by necessary consequence are deduced from those holy Grounds : Shortly then, every parcel of Divine truth, whether laid down in Scripture, or drawn necessarily from Scripture, is this sacred Merchandize, which we are bidden to *Buy* ; *Buy the Truth.*

This is the Commodity ; the way of purchasing is, *Buy* ; that is, Beat the price and pay it. Buy it ; Of whom ?

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whom? For what? Of whom, but of the owner, or the Maker?

The owner; It is God's Truth, *Psal* 117. His stile is the *Lord God of Truth*, *Psal*. 31. The Maker; *The works of his hand are Truth and Judgment*, *Psal*. 111. And if any usurping spirit of Error shall have made a free-booty of Truth, and shall with-hold it in Unrighteousness we must redeem it out of his hands with the highest ransom.

What is the price? That is the main thing in Buying. For, Buying is no other than Agreement for the Price. Elsewhere God proclaims; *He every one that Thirsteth come buy Wine and Milk without Money, and without Price* *Esa*. 55. This is a Donation, in form of Sale: But here must be a Price in the hand, God will give Mercy, and not sell it: He will sell Truth, and not give it: For what will he sell it? First, for Labour. The Heathen Poet could say, his Gods sold Learning for Sweat; The original word there used, signifies *Get it any way*, either by Labour or Price, or by Labour as a Price. This great Foreman of Gods Shop tells us, we cannot have it under *Prov*. 2.4. *We must seek for her as Silver, and search for her as for hid Treasures*. The vein of Truth lies low, it must be digged, and delved for to the very Center. If Truth could be bought with Ease and Pleasure, many a lazy Christian would bid fair for it, who now resolve rather upon want, than toyl. The slothful Worldling will rather take up a Falshood for Truth, than beat his brain to discern Truth from Falshood; an error of Free cost is better than an high-rated Verity. Labour for Truth is turn'd over for the Task of Churchmen; no Life favours to these flegmatick Spirits but that of the Lillies: They neither labour nor spin. This dull resolution is unworthy of a Christian.

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er of the Stars, another of this lower Air : There is essential *Truth* in the Divine understanding, This will not be sold, cannot be bought ; God will not part with it, the World is not worth it : This *Truth* is as the Light in the body of the Sun. There is an intrinsecal or formal *Truth* in things truly existing : For, *Being* and *True* are convertible : All this created *Truth* in things, is derived from that increated *truth* of God ; and it is as the light of the Sun-beams, cast upon the Moon, and Stars. There is an extrinsecal, or secondary *Truth* of Propositions following upon, and conformable to the *Truth* of the Things expressed : and this *Truth*, presupposeth a double conformity both of the Understanding to the Matter conceived, and the Words to the Understanding ; so as *Truth* is when we speak as we think, and think as it is : and this *Truth* is as the light diffused from those heavenly Bodies, to the Region of this lower Air. This is the *Truth* we are called to *Buy* : But this derivative and relative *Truth*, whether in the Mind, or in the Mouth, variously divided, according to the matter either conceived, or uttered. There is a Theological *Truth*, there is a Natural, there is a Moral, there is a Civil ; All these must be dear bought, but the best at the highest rate, which is Theological, or Divine ; whether in the principles, or necessary conclusions. The Principles of Divine truth are the Law of truth, *Mal. 2.* the word of *Truth*, *2. Cor. 6.* the necessary conclusions are they, which by necessary consequence are deduced from those holy Grounds : Shortly then, every parcel of Divine truth, whether laid down in Scripture, or drawn necessarily from Scripture, is this sacred Merchandize, which we are bidden to *Buy* ; *Buy the Truth.*

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ea of a reasonable Soul ; and if we should take up no other for the Body, we should be fed with hunger, and clothed with Nakedness ; the earth should be our Feather-bed, and the sky our Canopy ; we should abound with want, live savagely, and die miserably. It was the just Canon of the Apostle, *He that labours not, let him not eat* : Certainly, he can never eat of the Heavenly Manna of Truth, that will not step forth to gather. Hear this, ye delicate Courtiers, that would hear Sermon if ye could rise out of your beds ; that would spend God an hour, if ye could spare it from your Pleasures : The God of Heaven scorns to have his precious Truth so basely under-valued ; if ye bid God less than labour for Truth, I can give you no comfort, but that ye may go to Hell with ease.

The Markets of Truth, as of all other Commodities, vary : It is the rule of Casuists ; the Justice of the Price doth not pitch ever upon a Point. Sometimes the price of Truth hath risen, it would not be bought but for danger, sometimes, not under loss, not under disgrace, not under Imprisonment, not under exile ; sometimes yet dearer, not under pain, yea sometimes it hath not gone for less than Blood. It did cost *Elias* danger, *Michaiiah* disgrace, *Jeremiah* imprisonment, the Disciples loss, *John* and *Athanasius* exile, the holy Confessors pain, the holy Martyrs death ; Even the highest of these is but a just price, if God call for it, (however nature may tax it as rigorous,) yea such as the frank hearts of faithful Christians have bidden at the first word for Truth ; *What do ye sleeping, and breaking my heart ; for I am ready not to be bound only, but to die for the name of the Lord Jesus*, saith *Paul*, Acts 21. *Skin for skin, yea all that a Man hath will he give for his Life*, saith Satan ; but skin and life, and all must a man give for Truth, and not think it an hard

hard penny-worth ; Neither count I my Life dear unto me, that I may finish my course with joy, saith the chosen vessel, to his Ephesians. Oh the heroical spirits of our blessed Fore-fathers, that stuck not to give their dearest heart-blood for but some corollaries of sacred Truth ; whose burning Zeal to Truth consumed them before those Fires of Martyrdom, and sent up their pure and glorious Souls, like *Manoah's* Angel, to Heaven, in the Flame. Blessed be God ! Blessed be his Anointed, under whose gracious Scepter we have enjoyed Days as much more happy than theirs, as their hearts were more fervent than ours ! We may now buy Truth at a better hand ; stake but our Labour, we carry it with thanks. I fear there want not those that would be glad to mar the Market : It can be only known to Heaven, what Treacheries the Malice of Hell may be a-brewing. Had but that Gunpowder Conspiracy once taken effect, nothing had been abated of the highest Price of our Predecessors ; We had paid for every dram of Truth, as many Ounces of blood, as ever it cost the frankest Martyr. Should the Devil have been suffered to do his worst, we might not have grudged at this price of Truth : Christian profession is no secure or delicate Matter, he that believes must be no niggard of his Blood. But why thus dear ? Not without good reason : Monopolies use to enhance the Price ; Ye can buy Truth at no shop but one, *Psal. 89. 2. Thy Truth is prepared in Heaven.* And it is a just Rule of Law, Every man may rate his own : Neither is this only the sole Commodity of God, but besides, it is dear to the owner ; *Thou hast loved Truth*, saith the Psalmist. And it is a true rule in the Cases of Commerce, Our love may be valued in the price. Yea, O God, thy love to Truth cannot be valued ; It is thy self, Thou that art Truth itself hast said so, *I am the way, the Truth, and the Life* ; we cannot

cannot therefore know how much thou lovest thy Truth, because as thy self is Infinite, so is thy love to thy self. What should we hunt for comparisons? If all the earth were gold what were it? when even the very Heaven it self is trash to thee in respect of Truth: No marvel if thou set it at an high rate: It is not more precious to thee, than beneficial to us. It makes us free, *Joh. 8. 32*. It renews us, *Jam. 1. 18*. It confirms us, *Prov. 12. 19*. It sanctifies us, *Joh. 17. 17*. It defends us, *Psal. 91. 4*. In short, it doth all for us that God doth; for God works by his Almighty word, and his word is Truth, *Joh. 17*. Therefore *buy the Truth*. And if Truth be thus precious, thus beneficial, how comes it to pass that it is neglected, and contemned? Some pass by it, and do not so much as cheapen it; Others cheapen it, but bid nothing; Others bid something, but under-value it; Others bid well, but stake it not down; Others lastly stake down, but revoke it. The first that pass by and cheapen it not, are careless unbelievers; The next that cheapen it, and bid nothing, are formal Christians; The third that bid something but not enough, are worldly semi-Christians; The fourth that bid well and stake it not, are glorious Hypocrites; the last that stake down and revoke it, are damnable Apostates. Take all these out of the Society of men and how many Customers hath God, that care to buy the Truth? If Truth were some rich Chattel, it would be bought; If Truth were some goodly Lordship, or the reversion of some good Office, it would be bought. If Truth were some Benefice, or spiritual Promotion (Oh times!) it would be bought: Yea, how dear are we content to pay for our filthy lusts! we will needs purchase them (too oft) with shame, beggery, disease, and damnation; Only the saving Truth of God will not of our hand. What is the reason of this? First of all; It

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but bare, simple, plain, honest, homely Truth, without Welt, without Ornament; It will abide none native Colours, it scorneth to court favour with paint and tricking, and counterfeiting; it hates either bong or borrowed Beauty; and therefore, like some native Face among the painted, looks coarse, and rusty. There are two Shops that get away all the custom from Truth, the Shop of Vanity, the Shop of Error; The one sells knacks and gew-gawes, the other false Wares, and adulterate; both of their Commodities are so gilded, and gaudy, and glittering, that all fools throng thither, and complain that they want Elbow-room, and strive who shall be first serv'd; whereas the secret work of artless and unpolisht Truth, can win no Eye to view it, no Tongue to ask so much, as, *What will it cost me? O Sons of Men, how long will ye love Vanity, and seek after lies.*

Secondly, though Truth in it self be always excellent, yet the issue of it is not seldom distastful; Truth breeds Hatred. There is one *Michaiah* whom I hate: *Am I come your Enemy, because I tell you the Truth?* And this is the cause that *Frier Menot* alledges, why Truth in his Time was so unwelcom to the Court. But if Truth be the mother of Hatred, she is the daughter of Time, and Truth had learn'd this of Time, to devour her own Brood. So that in Time, Truth shall consume hatred, and at the last, a galling Truth shall have more than a smoothing Flattery. In the meantime, Truth blusheth at nothing but Secrecy.

However then fond or false hearts value the Truth, let us that should be wise Christians, esteem it as the Pearl hid in the Field, which the man sold all that he had to purchase. Would it not set any heart on fire with an holy anger, to see what the Enemies of Truth bid, and give for Falshood, for Faction? Their liber

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Country, the life of their Sovereign, the eternal state
their Souls hath not seemed too dear to cast away upon
all Bargain of a false-Religion, and shall not we bid so
much as our zealous well-wishes, our effectual endea-
vours, our careful observances for the undoubted Truth
our Maker and Redeemer? What shall I say to the
deceivable and stupid carelessness of these thriftless and god-
less times; wherein every thing is appraised, every thing
bought, save that which is most precious, most bene-
ficial, Truth! Ye great ones are made for Precedents to the
inferior World; your Example is able to bring either
good or Evil into fashion: For God's sake, for your
Country's sake, what-ever Bargains ye make for the World,
your Plots for the blessed purchase of truth. Oh let
your fickle Honours, your unsatisfying Pleasures,
your worthless Profits, yea, your momentary Lives, seem
trifling to you in comparison of heavenly Truth!

It is no shame in other parts for great Peers to be Mer-
chants; so saith the Angel concerning *Babylon, Revel.*
Thy Merchants were the Princes of the Earth: And
ye should not ye great ones be the Merchants of Truth?
He that is called be the God of Truth, ye are so. It is no proud word
to say, that no Court under Heaven, hath so Rich a
stock of Truth, as this of *Great Britain*; yet let me tell
you, the very Angels knew not so much, but they desi-
red to know more, *Ephes. 3. 10.* And if ye had already
perfect Knowledge of the Saints, which ye shall
have in Heaven; yet know that this Bargain stands
more in the Judgment, than in the Affections. What-
ever our speculations may be, if our hearts be not set up-
on Truth, we may be Brokers, we are not Merchants;
Brokers for others, not Merchants for ourselves. As
our Saviour then, when he bids us sell all, forsake all,
and follow him, when in preparation of mind we are ready

to abdicate all for his name, though we do it not ; so doth God hold us to buy Truth, when we bestow our best thoughts, our dearest well-wishes upon it, though we have it already. Oh stir up your languishing zeal, ye noble Courtiers, rouse up your drooping love to Divine Truth ; Give your hearts to it, ye cannot but give all for it ; And if ye do not find the sweet gain of this Bargain in this lower Region of error, and confusion, ye shall once find it in those eternal, and empireal habitations of Truth, where the God of Truth shall make good the Truth of his promises, with the Everlasting Truth of his Glorious Performances ; where Mercy and Truth shall so meet and embrace one another, that both of them shall embrace the faithful Soul, for ever and ever.

This for the Bargain of Truth ; the forbidden Sale followeth ; *sell it not*. Commonly what we buy, we may sell. *Alexander*, not the Great, but the Good, sold Mistres, Keys, Altars ; the Verse gives the reason ; *Emera- ville prius*, He bought them first. So St. *Austin* of *Simon Magus* ; He would buy the Holy Ghost, because he meant to sell it. Give me a man that buys a Seat of Judicature ; I dare not trust him for not selling of Justice : He that sits in the chair of Simony, will not stick to sell Souls. Some things we may buy to sell, as *Joseph* did the *Egyptian* corn ; some things we must sell, if we buy, as an *Israe- lite's* Inheritance, *Levit. 25*. But here we are charged to buy what it is a sin to sell ; *Buy the Truth, and sell it not*. There is many a good thing ill sold ; *Esau* sells his birth-right for pottage ; *Hannu* and *Shechem* sell their Coun- try for Love ; *Dalilah* sells her Lover for a Bribe ; the Patriarchs sell their Brother for Twenty Silver-Rings ; *Haman* sells the *Jews* for nought ; the *Gentiles* sells the Jewish Girls for Wine, *Joel 3. 3*. *Israel* sells the Righte- ous for Silver, and the Poor for Shoes, *Amos 2. 6*. Their
Judges

Judges sell Sins or Innocence for Rewards, *Isa. 5. 23.* *Ahab* sells himself to Wickedness; *Judas* sells his Master; *Demas* sells the Truth: All these make an ill Market. And in all it is a sure rule, the better the Commodity is, the more pernicious is the Sale. The indefiniteness of the charge implies a generality. Buy it at any price; At no price sell it. It is the favour of God that it may be bought for any rate; It is the Justice of God. that upon any rate it should not be sold: As buying and selling are opposites in relation; so that for which we must not sell Truth, is opposite to that for which we may buy it. We must buy it with labour, therefore we may not sell it for ease. If need be we must buy it with Loss, therefore we may not sell it for Gain; we must buy it with Disgrace, we may not sell it for Honour; we must buy it with Exile or Imprisonment, we may not sell it for Liberty; we must buy it with Pain, we may not sell it for Pleasure; we must buy it with Death, we may not sell it for Life. Not for any, not for all of these may we sell Truth; this were a losing Bargain, as *St. Chrysostom* says. In every Bargain and Sale there must be a proportion; now ease, gain, honour, liberty, pleasure, life, yea Worlds of all these, are no way countervailable to Truth; *For what shall it profit a Man to win the whole World, and lose his own Soul?* And he cannot sell Truth, but his Soul is lost. And if any thing in the World may seem a due price of Truth, it is Peace. Oh sweet and dear Name of Peace, the good news of Angels, the Joy of Good Men! who can but affect thee, who can but magnifie thee? The God of Heaven before whom I stand, from whom I speak, knows how oft, how deeply, I have mourned for the Divisions of this Church, how earnestly I have set my hand on work upon such poor thoughts of Reunion, as my meanness could reach: But when all is done, I still found we may

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not offer to sell Truth for Peace. It is true that there be some Scholastical and immaterial Truths (the infinite Subdivisions whereof have rather troubled than informed Christendom) which for the purchase of Peace might be kept in, and returned in such safe Generalities as minds not unreasonable might rest in ; but sold out they may not be. If some Truths may be contracted into a narrower room, none may be contracted for ; as that Father said, Those that are trained up in Divine Truths may not change a Syllable for a World. Hold that thou hast, is a good rule in all things ; which if in temporalities it were well observed, we should not have so many Gallants squander away their Inheritances to live Cameleon-like upon the Air of Favour : But however this be too well observed in these Earthly things by frugal hands, which take as if they were quick, hold as if they were dead ; yet in Spiritual Graces it can never be observed enough. We get Truth, we buy it as *Jacob* did his Birth-right, to keep, to enjoy, not to sell again : If therefore the World, if Satan shall offer to grease us in the fist for Truth, let us answer him as *Simon Peter* did *Simon* the Sorcerer, *Thy money perish with thee, because thou hast thought the Truth of God may be purchased with Money.*

What shall we say then to those peddling petty-chapmen which we meet withal in every Market, that will be bartering away the Truth of God for trifles ? Surely the form of our Spiritual Market is contrary to the Civil. In our Civil Markets there are more Buyers than Sellers ; there would be but poor takings, if many did not buy of one ; but in the Spiritual, there are more Sellers of Truth than Buyers.

Many a one sells that he never had, that he should have had : The truth of God : Here one chops away the Truth for Fear or Ambition ; there another lets it go for
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the Old Shoes of a *Gibeonitish* pretence of Antiquity Here one parts with it for a painted, gilded hobby-horse of an outwardly pompous magnificence of the Church there another for the bables of childish Superstition ; One for the fancies of Hope, another for the breath of a colloquing Impostor. Amongst them all, *Truth is failed from the Children of Men, Psal. 12.* Yea as *Esay* complained in his time, *Esa. 59 14. Truth is fallen in the streets.* What shame it is to see, that in this clear and glorious Sun-shine of the Gospel, under the pious Government of the true *Defender of the Faith*, there should not want some Soul that should truck for the Truth of God, as if it were some *Cheapside*, or some *Smithfield* Commodity. They have changed the Truth of God into a lie, *Rom. 1. 25.* And at their care is, that they may be deceived good cheap.

Whose heart cannot bleed to see so many well-rigged and hopeful Barks of our young Gentry, laden with the most precious Merchandises of Nature and Grace, haul'd in every day to these deceitful Ports of Error; the owners partly cheated, partly robbed of truth, despoiled of their rich freight, and at last turn'd over-board into a Sea of Desperation. *Oh foolish Galatians, who hath bewitched you that you should not obey, that ye should not hold fast the Truth* Where shall I lay the fault of this miscarriage? Methinks I could ask the Disciples question, Is it we Lord? Are there of us that preach ourselves and not Christ? Are there that preach Christ, and live him not? Woe to the World because of Offences. It must needs be that Offences should come, but woe to the Man by whom the Offence cometh: God forbid that we should be so bad that the Seven Hills should not justifie us. But whatever we be the truth is still, and ever itself, neither the better for our Innocence, nor worse for our Guilt. If men be fault-finders what hath Truth offended? Except the Sacred Word of

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the ever-living God can mis-guide you, we have set you right. We are but Dust and Ashes, yet, O God, give us thine humble Vassals leave in an awful confidence far to contest with thee, the Lord of Heaven and Earth as to say, *If we be deceived, thou hast deceived us* : It is thou that hast spoken by us to thy People ; let God be True and every Man a Liar ; Whither should we go from thee ? thou hast the words of Eternal Life. Dear Christians, our fore-fathers transmitted to us the intire Inheritance of the glorious Gospel of Jesus Christ, re-purchased by the blood of their Martyrdom ! Oh let not our ill husbandry impair it ; Let not Posterity once say, they might have been happy, but for the unthriftiness of us their Progenitors ; Let it not be said, that the coldness of us Teachers, and Professors of Truth, hath dealt with Religion as *Rehoboam* did with his shields, which he found Gold, but left of Brass. If Truth had no friends, we should plead for it ; but now that we have before our Eyes so powerful an Asserter of Christian Faith, that with his very Pen hath so laid Error upon the back, that all the World cannot raise it, what a shame were it to be waiting to him, to Truth, and to ourselves ?

But perhaps now, I know some of your thoughts, you would buy Truth (ye think) you would hold it, ye could be sure to know it. There are many counterfeiters amongst the true Coyn. Either of the mothers pleaded the living Child to be her's, with equal Protestation Oaths, and Tears. True : Yet a *Solomon's* sword can divide Truth from Falshood ; and there is a test, and fire, that can discern true metals from adulterate. In spite of a counterfeiting there are certain infallible Marks, to know Truth from Error : Take but a few of many ; whether in the originals, in the natures, or in the ends of both. In the first, Truth is divine, Error is human ; what is ground

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And upon the Divine Word must needs be unquestionably true ;
that which is built upon Human Traditions, either must, or
may be erroneous. In the second, Truth is one, conform ever
itself ; Truth agrees with Truth, as one said ; All truth ac-
cords with every Truth, as *Gerson* : And as it is pure, so peace-
able ; Error is full of dissonance, of cruelty : No particulars
ours dissent from the written Word of God. We teach no
man to equivocate ; Our practice is not bloody with Treasons,
and Massacres. In the third, Truth, as it came from God, so
referr'd to him ; neither hath any other end, than the Glory
of the God of Truth. Error hath ever some self-respects ; ei-
ther filthy lucre or vain-glory, profit or pride. We do not
rank up Nature ; we aim not either to fill the coffers, or
feed the ambition of Men. Let your Wisdoms apply and infer,
and now (if ye can) shut your Eyes, that you should not see
the Truth ; and, if ye care not for your Souls, when ye see it,
kill it : Let no false tongue perswade you there is no danger in
this Sale. How charitably to ever we think of poor blinded
Souls, that live in the forced, and invincible Darkness of Error,
certainly Apostacy is deadly ; However those speed that are rob-
bed of Truth, you cannot sell Truth, and be saved. Have
mercy therefore on your own Souls, for their sakes, for the sake
of him that bought them, with the dear ransom of his precious
blood : And as God hath blessed you with the invaluable trea-
sure of Truth, so hoard it up in your hearts, and manage it
in your lives ; Oh let us be *a Just Nation keeping fast the Truth*,
Ps. 119. 30. So while ye keep the Truth, the Truth shall keep you,
both in Life, in Death, in Judgment ; in life unto Death, in
Death and Judgment, unto the consummation of that endless
and incomprehensible Glory, which the God of Truth hath pre-
pared for them that overcome.

To the happy possession whereof, he that hath ordained it in
this good time as mercifully bring us, and that for the sake of
the Son of his Love, Jesus Christ the Righteous ; To whom
with thee, O Father, and thy blessed Spirit, one infinite God,
given all praise, honour, and glory, now and for ever. *Amen.*

F I N I S.

